

4
A SERMON

Preached before the

Queenes Maiestie

the second 18 March,

1573
By Iohn Yong Doctor of divinitie

whiche was not well

heard

Quoties dicunt toties de nobis

heaters, whose

speech as we speak, so oft are we

judged of.

through expedient that

the

Judge according to right

should come in to be put

to some and allowed according to the

opinion

referred to be expedient

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5 Cum Privilegio.



Or that this Ser-
mō may be more
aduisedlie confi-
dered of the Readers,
whiche was not well ta-
kē in part of some of the
hearers, where it was
spoken: it is therefore
thought expedient that
the Preacher thereof,
should cause it to be put
openly in print, and so to
refer it, to bee expended
by the learned & others
of ripe Iudgement.

Domine non est exaltatum cor meum. &c.

130. 131.

V. L.

Lord I am not he minded.



PON what occasion the Prophet Dauid (most honorable and welbeloued in Christ) did write and write this Psalm, whether before he became King of Israel, or after, it is not fully agreed amongst the learned expositors. Some of the late and new writers doe thinke (and in my simple iudgement not vnprobably) that he did write the same, before he took possession of the crowne, & upon this occasion. There were (say they) certaine Parasites and flatterers attending vpon King Saule, who imagining Dauid because that by almighty Gods speciall appoyntment, he was anointed King ouer Israel, and seeking to bring him into discredit and into hatred with his Prince, did insinuate that he did secretly practice the beheading of him from the kingdom, and

A.ii.

the

111. 111. 111. the amending of himselfe ambitiously
to the same. The Prophet David ther-
fore to declare this their suggestion to
be most false and slanderous, and him-
selfe to be innocent from that great of-
fence, he writeth this Psalm as testi-
mony of his innocencie protesting there-
in as before God, that he was no such
man as some reported him to be, hee
was not hie minded, hee did not looke
abofte, hee did not exercise himselfe in
great matters which were to hie for him,
but contrariwise, did refraine and hum-
ble his soule, even like a newe borne or
weaned childe &c.

Orther, as the olde interpreters (which
I haue readde,) and some of the newe,
leaving the time and occasion of the
writing of this Psalm uncertaine,
they doe onely greatly commend it, (as
there is cause) aduising and wishing all
men to set before theyr eyes this moste
perfect paterne of humilitie, propoun-
ded vnto them by the Prophete in this
Psalm, and to endeavor themselves al-
so to follow the same. But to let passe
this varietie of opinions, touching the
time and occasion of the writing of this
Psalm;

psalme: thus much concerning the same
we are for the present to understand,
that it consisteth of two parts. The first
part thereof is apologetically defending,
as I maye saye, testification, declar-
ation, that is, it containeth an apolo-
gie, and defence of the Prophetes inno-
cence, of a testification and declaration
of his humilitie, of boasting. The second
part conceived in the laste verse, is
boasting, for therein the Prophet both
exhorteth all the people of Israel to repose
their whole trust and assistance in al-
mightie god: for saith he. Let Israel trust
in the Lord, from this time forth for
evermore. Of both these partes there-
fore that I maye have grace to en-
treates

Domine non est exaltatum cor
meum. I am not lifted up.

When the Prophet David thus plain-
ly manifesteth in wordes both boasting
and testification his humilitie, we must not
think, (for that he far from every one
of us) that he doeth so basely, or
being glorious, but rather very ne-
cessarily, as being driven therunto by

A. III.

the

the clamorous and malicious reports
 of his enemies, or vpon some other occa-
 sion but known vnto vs. For as we see
 in the very wordes of the text, the Pro-
 phet Dauid speake vnto almighty God,
 he hath appeale as it were vnto him, he
 telleth him that hee was not his min-
 der &c. which hee would neuer haue
 done, if he had but bragged as com-
 menter lepen. For almighty God (which the
 Prophet Dauid was not ignorant of,
 hauing diuers times confessed it in his
 Psalmes) is, *καταλογιστής*, a searcher
 out of the spirites, the regnes, the
 heart, wherein there is nothing so se-
 crete, but he understandeth it, and be-
 hauldeth it. And that as some thinke we
 are taught and put in minde most effec-
 tually, by the Græke name which is gi-
 uen to almighty GOD, which is *θεός*,
 which they say cometh of the Græke
 verbe *θεωω*, which signifieth to see,
 is therefore termed and called, to giue
 vs this to vnderstande, that all thinges
 are naked and open to his sight, and all
 places, the deepest and darkest Donges
 without is, yea euery secret angle and
 corner of mans heart, which is a *Διου-
 γρον*

1sa. 70:43

Heb. 4.

pen of all dungeons, most bottomlesse
and unfearreable. When as therefore
the Prophet speaking unto almighty
God, both appeals as it were unto him,
and referreth himselfe to him, and to
his knowledge, (for he sayth, Lorde I
am not hie minded, &c) It is not to bee
doubten, but that he was in heart and
minde inwardly affected, as outwardly
in wordes he pretended.

Lorde I am not hie minded, &c. The
Prophet in these two first verses dothe
by three things declare and testifie his
humilitie, whiche all muste concur in
those whiche are to be accompted hum-
ble and lowlye, that is, the hart, the eye,
the action. The first is the hart: for the
very wordes of the text are, Lorde my
heart is not exalted. The English transla-
tion hath, I am not hie minded: but all is
one in effect. For the harte & the minde
are oftentimes confounded in the wordes
places, and by the hart every where
most thorough out the whole booke of the
Scripture, the minde, the soule, and con-
science of man is meant, and great rea-
son why, for the harte, as some of the
choyse and best learned vnties do holde

and say, is the vessel and receptacle, the
 seat, the habitation and dwelling place
 of the minde and soule of man, contrary
 to the opinion of certaine Platonists, in some
 humane Platonists (in this, as in many o-
 ther things besides,) who placeth the
 minde in the head, in the bryaine. Whose
 opinion to be most vaine and absurd,
 our Iamour Christ himselfe saith S. Hiero-
 rom, hath declared in diuerse places in
 the Gospell, but moste specially where
 he saith, *De corde exiit cogitationes*, that
 is, out of the harte proceede the cogitati-
 ons. The Greke word is *διαλογισμοι*,
διαλογισμοι, both properly signifie rea-
 soning, disputing, deliberating, consult-
 ing, conceaiving, imagining, whiche all
 (as we know) are proper to the minde. It
 is the harte therefore by the testimonie
 of our Iamour Christ, (in whose the minde
 in the harte) that reasoneth and disputa-
 teth, that deliberateth and consulteth,
 that conceaiveth & imagineth. Which also
 Lactantius, who seemeth to be of Platoes
 opinion, that the proper seat of the minde
 is the head, because all 5 senses be there,
 hath graunt: and saith further, that when
 the minde is to reason, consult, and to
 sayth,

Hiero. in 15.
 Math.
 Matth. 15.

De opificio
 dei. cap. 16.

hath, it descends below from the beam
to the hart, which as we think is my
same som what frivolous. But it may
content be, that our Pythagoras, our
Plato, that is, our Saviour Christ hath
put the minde of man in the heart of
man. The heart therefore being the be-
sell, the habitation and dwelling place
of the minde, we may verie well under-
stand as the scripture doth, the minde &
conference of man, by the heart of man:
and so consequently not mislike of our
Englische translation, which is, I am not
hitherto minded. The latine saying: *Deus
in me non est exaltatus cor meum* Lorde my
heart is not exalted. *Psalm 138. 6.*
The Prophet becometh first with that
which is first in order, & whereunto first
of all, and most principally we ought to
have regard, because that upon the in-
ward affection & disposition of the hart,
all that is outward, as loves, christen-
ces, all our actions, our whole life and
conuersation doe depend, and are as it
were thereby to be steered and indged.
For the hart, if it be pure and affected as
it ought to be, it is the fountaine, the
treasure house, & storehouse of pietie,
Faith,

faith, Religion, and all vertue, & what
former proceeded from thence, it is be-
cause God verge abominable and commu-
nable: so contrarywise, if it be impure &
guilt affected, it is a most filthy & loth-
some lake, no sink or puddle, no tumber,
or grate, no dead corpes or carrion, not
the filthiest thing or place that we can
imagine to be compared: and whatso-
uer issueth thereout, it is too too wicked &
abominable. Our saviour Christ is
witness thereof in the Gospell, where
he doeth reckon by a whole beaderoule,
and catalogue of abominable vices,
which doe flowe and issue out of a pollu-
ted and a corrupted conscience.

The heart then being as it were the
conduite head, the originall fountaine,
the treasure house, the storehouse of all
our actions and doings: it becometh us
by the example of the Prophet David,
first of all to have due regarde that it be
cleane and affected as it ought to be,
Saint Paule doth highly commend sanc-
tification, that is, the puritie of the heart.
Our saviour Christ pronounceth them
happy which be pure in hart. The Pro-
phet David verge instantlie doth be-
seche

Psalm. 51.

Heb. 12.

Psalm. 51.

Psalm. 51.

seeke almighty God to create a cleane
heart within him. It is the heart and
the puritie of the harte, which almighty
God both specially respect and require,
without the which al our actions and do-
inges, and whatsoeuer else belongeth
unto vs, be it outward or inward, seeme
they neuer so cleane and pure, they are
to be accounted as moste filthy and im-
pure. If we should wash our selues ene-
rye one of vs as oftentimes in Eames,
as Naaman the Sirian dyd him selfe in
the flood Iordan, if we should washe our
hundes, our garmentes, & vessels, which
wee doe weare and occupye, as often
as dyde the Scribes and Pharisees,
(for they were great cleansers of these
outward thinges) if we went clothed in
Purple and fine white every day, as the
Riche glutton is described to doo in the
Gospell, yea if it were possible for vs to
be as beautifully and gorgeously arrayed
and decked in our apparell as the Lilly
and flower of the field, to whom Salo-
mon (for so sayde one that was greater
then Salomon) who was the most glori-
ous and royall Prince one of them, that
our liues in all his glorie & royaltie, was
not

4. Reg. 5

Matt 23.
Luk. 11.

Luk. 16.

7. most
Matt. 23.
Luk. 11.

Matt. 6

Heb. 6.

Titus. 2.

Rom. 7.

Heb. 9.

not to be compared, if besides all our
actions, our whole life and conversation,
were to facter, most pure, holys, yea,
heavenlye and angelicall, if when all is
done, the heart be found vnpure, the con-
science not purged from deade works,
all is but filthinesse, corruption, and vol-
tunnnesse. For, *Quoniam mundus con-*
tinguitur, et infidelibus nihil est mundum. Or,
To the pure all things are pure, but to
those which be vnpure and infidels, no-
thing is pure. The reason in the same
place is rendered, *Mollus est cor unius*
et conscientia. The Conscience dead, the
fountaine is poisoned, their minde and
conscience is defiled. This is therefore
that whereunto first of all and aboue all,
we ought to haue regard, that the heart,
the minde and conscience be cleane and
affected as it ought to be, that we maye
be able to escape of vs, so farre forth
as this bodye of death which we carrie
about with vs, this corruptible bodye
which waileth and pcelleth vpon the
soule, will suffer vs to saue generallye,
my heart is cleane, and particularly, my
heart is not hypocritous, my heart is not
conscience, my heart is not aduersarye,
my

my heart is not envious, and malicious;
 my heart is not gluttonous, not oppressed
 with surfeiting and drunkenness;
 and with the Prophet David, here in
 this place, whereof I have now first of
 all to intreate. My heart is not exalted;
 I am not hye minded; nor is my
 heart as a thing amighty, as times
 be now, rather to be wished and desired,
 then to be hoped for. Humility, lowliness
 of mind, is such a rare thing, as it is a rare
 virtue; but never more rare & harder to
 find, then at this day. It is sayd of y^e man
 philosopher Diogenes, that he did seek
 in Foro, as it might be in Westminster
 hall, or in Bowles Church, or at the Royal
 exchange, or in Cheapes on the market
 place, or in Smithfield, at none day with
 a candle, a man, & could not finde him,
 as he sayd. But in heere (I thinke) is
 Ierusalem, (to use the phrase of the Pro-
 phets) the City of God; the Church
 of Christ, all Christendome, were sought
 through and through, with lanternes;
 it were a hard matter (if not impossible)
 to finde an humble and lowly man, such
 as one might trudge sake with the
 Prophet; My heart is not exalted; I am
 not

Luk. 14.

Diogenes.

Amos 6.

Isaiah 66.

Hierom.

not hie minded. For as Saint Hierome saith. *Nemo inuicem est quia habet quosdam natos superbia*, &c, There is not one of vs all but he hath certaine blottes and blemishes. He might rather haue sayde of most of vs, shewing botches of Pride, and vaine glozys, of an arrogant heart and stomack: for euen in him that sayde here in this Psalme, I am not hie minded: there were not wanting these blots and blemishes which he speaketh of. There is naturally engendered in euery one of vs a desire to aspire, to climbe, to be a losse, skyl byer, and byer, which desire if it be not in time repressed violently & kept vnder, it knoweth no measure, it becommeth infinite, enlelle, unsatiabie: And therefore as St. Augustine sayth, he that will goe about to satisfie and fulfill (as al oþer) to that ambitious and arrogant desire, shall finde it a toyle of all toyles, such a laboꝝ as Sampson, or Hercules neuer attayned, and shall but bere and torment him selfe miserably, and to no purpose for this desire of honour, rule, principallitie, of worldly glozys and renowne, it is in the heart of man, (if it be once possesse)

Augustin.

feth therein shall a troupe that speeth
 not, a fire that goeth not out, it is im-
 mortal, unquenchable, as unsatiable
 as the grane, or as hell, it never sayeth
 he, it never hath enough, haue it neuer
 to moue. I reade of one who was so
 moderate in this behalf, that he
 would not sticke to say, that if he had
 made a conquest of all the earth, of the
 whole world, it would not satiffie him,
 and that he would be right hartely sorry
 there were no more worlds to conquer.
 Charles the first Emperour gave in his
 armes as the known Hercules pillars,
 with this inscription and poeſie, *Plus val*
 11. I reade of one who can not tell (as
 he sayth) what he ment by it, other saye
 that it is plaine ynough, and that his
 meaning was, That Hercules pillars,
 which are two hills at the Straights, the
 mouth, the entrance into the Spolans
 sea, the I. canant Sea, one of them on
 the one side of the Straights, and the other
 on the other, the one in Europe, the
 other in Africke, and fretum Hercules
 is, the sea called Hercules Sea as
 saying, he would not bounde his Con-
 quest therein, as he did in the I. canant Sea

Carol.
 quintu

pyes and dominions; but he would re-
faine and procure it further, and so he
did returne to America the West Indies,
the fourth and new founde parte of the
world, which Hercules, and these before
him long after Hercules neuer knewe.
Whose immoderate and infinite is the
desire of rule and glorie: neuer of the
highest in any, be they neuer so might-
ly, and haue they neuer so much. But it
is not so greatly to be wondered at,
that this ambitious desire to rule,
should be founde in such noble per-
sons, which be of the best, the greatest,
the chiefeest, the highest; when as ye
can not saye thereof in the least, the
lowest, the vilest, the lowest. It is and
hath bene alwayes a badde matter, to
fear any, be he neuer so hile and con-
fomtable a person, so bene a raike,
but he coule be dangerous to aspie, to
moue, and thinke himselfe too high
not of the lowest and meanest raine in
the common wealth, but of the best, the
best, if one were better then another.
The fables saye, that amongst the Ro-
mans, Iulius an Antonius once assailed
the kingdome, but the fore was with
him

him to bring, he best him in his hand,
he brought him into the byers over
house and eares, or it were long. They
were also that on a time the Ase gat on
the backe a Lions skinne, and persua-
ded him selfe that he lookt like a Lion,
and desired that the Beasts of the field
would so bene reputed and taken him.
Amongst the Fowles also the coward
the Ducke byd please so, the foueraime
to challenge it, and amongst the Trees
the Bramble and Byer byd blurpe it:
the parable is in the booke of the Iudges;
and the thing it selfe. The meaning of
all which fables and parables (as I take
it) is, that there is not so very a Jacke
on Apes, *Tam magnus asinus*, so great a
Dolt and Ase, so verie a Cowarde, or
Whore, so unprofitable a Bramble
and member in the common wealth,
but wee can thinke him selfe worthy of
the best and best place, and take it so.
It is commonly and truly sayde, that
Jacke would be a gentleman, no doubt
he would, and a noble man too, and a
Prince if it might be. The historie of
Jacke Cade, alias Jacke Strawe, Wat-
t Tyler, Bob Katter, Tom miller, that ran

And 9.

ble and route of rascals, proues this man-
ner sufficiently. To be shorte, it is the
faulte of be al, of the best, of the lowest,
of the greatest, of the least, of the best, of
the worst, to be be barred and minded, a
fault which might be some amends, if
we would vouchsafe to haue an eye vnto
the Prophet Dauid our paterne here
propounded vnto vs, who protesteth of
him self, and no doubte in truth and in
veritie, that his parte was not straiten,
he was not be minded.

Domine non sunt elati oculi mei : Mine
eyes be not lifted vp, or I haue no proude
lookes. This is the second thing wher-
by our Prophet both declare and testi-
fye his humilitie, and whereby it maye
be knowne, not only to almighty God,
as by the heart, but also vnto men, that
he was as he sayde humble and lowlye.

Eccle. 19.

Ecclesiasticus sayeth, that a man by his
garment, laughter, & going, is knowne
what he is, and howe he is disposed and
giuen: But by nothing so wel, I thinke,
as by the eye, the face, the countenance:

Speculum mentis est facies (sayeth Saint
Hierome). *Et taciti oculi cordis futurum
arcana* : The glasse of the minde is the
face;

Hieron. ad
furiam.

Errare in oculis, an excellent epichete.
 That is, the eyes which be mute, silent,
 they say nothing, they heare and sound
 is not heard, and yet doe they be wise
 the secretes of the heart. It is com-
 monly sayd and used amongst the La-
 tins for a Proverbe. *Frons hominis pro-*
ferat. The forehead sheweth the man.
 Whiche is as much to saye, as the eye
 sheweth the man. For Marcus Varro,
 who was thought the most skilfull and
 expert man of all other in antiquities,
 specially in Etimologies of wordes, and
 deriving them from their originall,
 (for the whiche cause Lactantius giveth
 this testimony of him, that there never
 lived in the world a better learned man
 than Varro,) sayth that this word *Frons*,
 whiche we in our Englishe tongue in-
 terprete a forehead, cometh of *Foram*,
 which significth boring, for in that part
 of the face, nature hath bored as it were
 with an Auger, two great holes where
 in the eyes be, and of that boring, and
 of those two holes whiche be there bo-
 red, the Latin worde *Frons* cometh,
 which we in Englishe a forehead, when
 as there fore the common saying is, that

Lib. 1. de fal-
 sa religione.
 cap. 6

Lactanti de
 opificio dei
 Cap. 8

Foris hominem profert, The forebeates
himself the man, the meaning of that
common saying is, that the bozeng which
is in that part of the face, the two great
holes whiche be there bozeng, that is, the
eyes shew the man. The eyes also, as
those which be learned doe knowe, are
called *Foras et fenestra anime*, The doores
and windowes of the minde, because
that by them, as by Doores and win-
dowes, wee doe looke and enter into
the minde, the heart and conscience of
man, and by them also the affections
thereof are manifested, opened, and
shewed forth unto vs. So that how-
soever a man be in mynd, and inward-
ly affected, whether he be merrie or
sorye, angrie or well pleased, well in
his wyts, or out of his wyts, furiously
madde, whether he be a foole or a wyse
man, chaff or vnbaffe, sober or drunkie,
humble or proude, innocent or guiltie of
any great and greuous crime, the eye
wyl tel it forth, & shew it, & truely. For
as one sayeth, *Oculus est verus nuntius*,
A true repozter of that whiche is with-
in, and wyl not lyghtlye feigne or
lye. Here therefore wee haue to
learne

learne one lesson, and the same in
my opinion verie woorthie to be
learned, and that is, to take heed how
we haue committed any thing, though
never so secretly, that is not touch-
able and iustifiable, as concerne any
evil in our hartes, against almighty
God, the sacred Spouse of the Prince,
those whiche be placed in high station
ouer vs, for those which committe
such things cannot be hid: There
is nothing couered, but it shalbe disco-
uered, nothing so hye and secret, but it
shalbe reuealed and come to light, for
it all sayle, that which we carpe aboute
with vs, not within our breestes in se-
cret, but in our faces, which are to the
open viewe & beholding of all the world,
euen our eyes & lookes that tell it forth,
they shall betraye vs, and betraye vs:
Let vs not therfore forgette this one
most necessary lesson, which we maye
also the better remember if we retaine
still in memoarie, that golden saying of
Sainte Hierome uttered before: *Specu-
lum vultus est facies etc.* The glasse of
the mind is the face, and the silent eyes
which say nothing, they doe betraye the
secrets

Math. 10.

Luke. 12.

Jer. 12.

secret of the heart. *1011* *1012* *1013*
Forbe a bewyger of manys most
secrete desires and affections is the eye
And therefore if the Prophet had not
in heart bene inwardly affected as he
say without it, but he inwardly, he would
not, nor could not thus say truely
haue no proude lookes. For the affec-
tion of the hope, chiefely of the face
foloweth the affection of the minde, and
as the be affected inwardly, so the
eye be affected outwardly. Well, the Prophet
sayeth here of him selfe. That his eyes
were not lyfted vp, due had no proude
lookes and there is no doubt, but that
this testimony which he giveth of him
selfe is true, for of all other he had most
detest and abhorre those which had he
proude lookes. *1014* *1015* *1016* *1017* *1018* *1019* *1020* *1021* *1022* *1023* *1024* *1025* *1026* *1027* *1028* *1029* *1030* *1031* *1032* *1033* *1034* *1035* *1036* *1037* *1038* *1039* *1040* *1041* *1042* *1043* *1044* *1045* *1046* *1047* *1048* *1049* *1050* *1051* *1052* *1053* *1054* *1055* *1056* *1057* *1058* *1059* *1060* *1061* *1062* *1063* *1064* *1065* *1066* *1067* *1068* *1069* *1070* *1071* *1072* *1073* *1074* *1075* *1076* *1077* *1078* *1079* *1080* *1081* *1082* *1083* *1084* *1085* *1086* *1087* *1088* *1089* *1090* *1091* *1092* *1093* *1094* *1095* *1096* *1097* *1098* *1099* *1100* *1101* *1102* *1103* *1104* *1105* *1106* *1107* *1108* *1109* *1110* *1111* *1112* *1113* *1114* *1115* *1116* *1117* *1118* *1119* *1120* *1121* *1122* *1123* *1124* *1125* *1126* *1127* *1128* *1129* *1130* *1131* *1132* *1133* *1134* *1135* *1136* *1137* *1138* *1139* *1140* *1141* *1142* *1143* *1144* *1145* *1146* *1147* *1148* *1149* *1150* *1151* *1152* *1153* *1154* *1155* *1156* *1157* *1158* *1159* *1160* *1161* *1162* *1163* *1164* *1165* *1166* *1167* *1168* *1169* *1170* *1171* *1172* *1173* *1174* *1175* *1176* *1177* *1178* *1179* *1180* *1181* *1182* *1183* *1184* *1185* *1186* *1187* *1188* *1189* *1190* *1191* *1192* *1193* *1194* *1195* *1196* *1197* *1198* *1199* *1200* *1201* *1202* *1203* *1204* *1205* *1206* *1207* *1208* *1209* *1210* *1211* *1212* *1213* *1214* *1215* *1216* *1217* *1218* *1219* *1220* *1221* *1222* *1223* *1224* *1225* *1226* *1227* *1228* *1229* *1230* *1231* *1232* *1233* *1234* *1235* *1236* *1237* *1238* *1239* *1240* *1241* *1242* *1243* *1244* *1245* *1246* *1247* *1248* *1249* *1250* *1251* *1252* *1253* *1254* *1255* *1256* *1257* *1258* *1259* *1260* *1261* *1262* *1263* *1264* *1265* *1266* *1267* *1268* *1269* *1270* *1271* *1272* *1273* *1274* *1275* *1276* *1277* *1278* *1279* *1280* *1281* *1282* *1283* *1284* *1285* *1286* *1287* *1288* *1289* *1290* *1291* *1292* *1293* *1294* *1295* *1296* *1297* *1298* *1299* *1300* *1301* *1302* *1303* *1304* *1305* *1306* *1307* *1308* *1309* *1310* *1311* *1312* *1313* *1314* *1315* *1316* *1317* *1318* *1319* *1320* *1321* *1322* *1323* *1324* *1325* *1326* *1327* *1328* *1329* *1330* *1331* *1332* *1333* *1334* *1335* *1336* *1337* *1338* *1339* *1340* *1341* *1342* *1343* *1344* *1345* *1346* *1347* *1348* *1349* *1350* *1351* *1352* *1353* *1354* *1355* *1356* *1357* *1358* *1359* *1360* *1361* *1362* *1363* *1364* *1365* *1366* *1367* *1368* *1369* *1370* *1371* *1372* *1373* *1374* *1375* *1376* *1377* *1378* *1379* *1380* *1381* *1382* *1383* *1384* *1385* *1386* *1387* *1388* *1389* *1390* *1391* *1392* *1393* *1394* *1395* *1396* *1397* *1398* *1399* *1400* *1401* *1402* *1403* *1404* *1405* *1406* *1407* *1408* *1409* *1410* *1411* *1412* *1413* *1414* *1415* *1416* *1417* *1418* *1419* *1420* *1421* *1422* *1423* *1424* *1425* *1426* *1427* *1428* *1429* *1430* *1431* *1432* *1433* *1434* *1435* *1436* *1437* *1438* *1439* *1440* *1441* *1442* *1443* *1444* *1445* *1446* *1447* *1448* *1449* *1450* *1451* *1452* *1453* *1454* *1455* *1456* *1457* *1458* *1459* *1460* *1461* *1462* *1463* *1464* *1465* *1466* *1467* *1468* *1469* *1470* *1471* *1472* *1473* *1474* *1475* *1476* *1477* *1478* *1479* *1480* *1481* *1482* *1483* *1484* *1485* *1486* *1487* *1488* *1489* *1490* *1491* *1492* *1493* *1494* *1495* *1496* *1497* *1498* *1499* *1500* *1501* *1502* *1503* *1504* *1505* *1506* *1507* *1508* *1509* *1510* *1511* *1512* *1513* *1514* *1515* *1516* *1517* *1518* *1519* *1520* *1521* *1522* *1523* *1524* *1525* *1526* *1527* *1528* *1529* *1530* *1531* *1532* *1533* *1534* *1535* *1536* *1537* *1538* *1539* *1540* *1541* *1542* *1543* *1544* *1545* *1546* *1547* *1548* *1549* *1550* *1551* *1552* *1553* *1554* *1555* *1556* *1557* *1558* *1559* *1560* *1561* *1562* *1563* *1564* *1565* *1566* *1567* *1568* *1569* *1570* *1571* *1572* *1573* *1574* *1575* *1576* *1577* *1578* *1579* *1580* *1581* *1582* *1583* *1584* *1585* *1586* *1587* *1588* *1589* *1590* *1591* *1592* *1593* *1594* *1595* *1596* *1597* *1598* *1599* *1600* *1601* *1602* *1603* *1604* *1605* *1606* *1607* *1608* *1609* *1610* *1611* *1612* *1613* *1614* *1615* *1616* *1617* *1618* *1619* *1620* *1621* *1622* *1623* *1624* *1625* *1626* *1627* *1628* *1629* *1630* *1631* *1632* *1633* *1634* *1635* *1636* *1637* *1638* *1639* *1640* *1641* *1642* *1643* *1644* *1645* *1646* *1647* *1648* *1649* *1650* *1651* *1652* *1653* *1654* *1655* *1656* *1657* *1658* *1659* *1660* *1661* *1662* *1663* *1664* *1665* *1666* *1667* *1668* *1669* *1670* *1671* *1672* *1673* *1674* *1675* *1676* *1677* *1678* *1679* *1680* *1681* *1682* *1683* *1684* *1685* *1686* *1687* *1688* *1689* *1690* *1691* *1692* *1693* *1694* *1695* *1696* *1697* *1698* *1699* *1700* *1701* *1702* *1703* *1704* *1705* *1706* *1707* *1708* *1709* *1710* *1711* *1712* *1713* *1714* *1715* *1716* *1717* *1718* *1719* *1720* *1721* *1722* *1723* *1724* *1725* 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*1869* *1870* *1871* *1872* *1873* *1874* *1875* *1876* *1877* *1878* *1879* *1880* *1881* *1882* *1883* *1884* *1885* *1886* *1887* *1888* *1889* *1890* *1891* *1892* *1893* *1894* *1895* *1896* *1897* *1898* *1899* *1900* *1901* *1902* *1903* *1904* *1905* *1906* *1907* *1908* *1909* *1910* *1911* *1912* *1913* *1914* *1915* *1916* *1917* *1918* *1919* *1920* *1921* *1922* *1923* *1924* *1925* *1926* *1927* *1928* *1929* *1930* *1931* *1932* *1933* *1934* *1935* *1936* *1937* *1938* *1939* *1940* *1941* *1942* *1943* *1944* *1945* *1946* *1947* *1948* *1949* *1950* *1951* *1952* *1953* *1954* *1955* *1956* *1957* *1958* *1959* *1960* *1961* *1962* *1963* *1964* *1965* *1966* *1967* *1968* *1969* *1970* *1971* *1972* *1973* *1974* *1975* *1976* *1977* *1978* *1979* *1980* *1981* *1982* *1983* *1984* *1985* *1986* *1987* *1988* *1989* *1990* *1991* *1992* *1993* *1994* *1995* *1996* *1997* *1998* *1999* *2000* *2001* *2002* *2003* *2004* *2005* *2006* *2007* *2008* *2009* *2010* *2011* *2012* *2013* *2014* *2015* *2016* *2017* *2018* *2019* *2020* *2021* *2022* *2023* *2024* *2025* *2026* *2027* *2028* *2029* *2030* *2031* *2032* *2033* *2034* *2035* *2036* *2037* *2038* *2039* *2040* *2041* *2042* *2043* *2044* *2045* *2046* *2047* *2048* *2049* *2050* *2051* *2052* *2053* *2054* *2055* *2056* *2057* *2058* *2059* *2060* *2061* *2062* *2063* *2064* *2065* *2066* *2067* *2068* *2069* *2070* *2071* *2072* *2073* *2074* *2075* *2076* *2077* *2078* *2079* *2080* *2081* *2082* *2083* *2084* *2085* *2086* *2087* *2088* *2089* *2090* *2091* *2092* *2093* *2094* *2095* *2096* *2097* *2098* *2099* *2100* *2101* *2102* *2103* *2104* *2105* *2106* *2107* *2108* *2109* *2110* *2111* *2112* *2113* *2114* *2115* *2116* *2117* *2118* *2119* *2120* *2121* *2122* *2123* *2124* *2125* *2126* *2127* *2128* *2129* *2130* *2131* *2132* *2133* *2134* *2135* *2136* *2137* *2138* *2139* *2140* *2141* *2142* *2143* *2144* *2145* *2146* *2147* *2148* *2149* *2150* *2151* *2152* *2153* *2154* *2155* *2156* *2157* *2158* *2159* *2160* *2161* *2162* *2163* *2164* *2165* *2166* *2167* *2168* *2169* *2170* *2171* *2172* *2173* *2174* *2175* *2176* *2177* *2178* *2179* *2180* *2181* *2182* *2183* *2184* *2185* *2186* *2187* *2188* *2189* *2190* *2191* *2192* *2193* *2194* *2195* *2196* *2197* *2198* *2199* *2200* *2201* *2202* *2203* *2204* *2205* *2206* *2207* *2208* *2209* *2210* *2211* *2212* *2213* *2214* *2215* *2216* *2217* *2218* *2219* *2220* *2221* *2222* *2223* *222*

well borne and abyde, and the same the
safer to be found in any, then in these.
Whiche being of verie poore, lowe and
beggerly condition; Supper, as the
saye of lowe degree, neither well borne,
neither yet well brought up in vertue
and good Literature, are dignitie accom-
panied and called about they; most blisful.

11111111

Asperit nihil est in seo cum fuerit in al-
io. 21 Where is nothing more insole-
table in tolles, countenances, in all
respected, then a miser, one of feeble
nature and condiction, when he is verie
highly exalted and lifted up. As
reade in Genesis, howe that Sara, Abra-
hams wife, because his husbande had
no Childe by her, nor lyke to haue,
she being olde, barren, past child bea-
ring (as she his selfe thought) gaue vnto
him her handmaide: his bondwoman
Agar, aduising him to go in vnto her.
Wherethrough the greates familiaritie
she had with his maister, and percey-
uing his selfe to haue conceived by him,
grew so rockish and so insolent, that
she contempned and overlooked his ma-
ster, for the text sayeth, that his ma-
ster was despised in his open, thus

Gen. 16.

21. 1111

Ibidem.

Gen. 21

what part she was, and became also af-
terward herve troublesome, for by her,
and her Sonne Ismael, which she had
by her Maister Abraham, Abrahams
house was greatly disquieted. This it
was for Sara to suffer her mayde to be
so familiar with her husbände: And this
it was for olde Abraham, so greates a
Dance, to make his handmayde, his
Dittchin mayde, his bondwoman, his
Concubine, his Wife, for so the scrip-
ture calleth her: *Impar coniugium*. The
quall Marriage. Iohnes Manlius in
collectanis, telleth a storie of a cer-
taine Abbot, who so long as hee was
Monke, before he became Abbote, was
too so too, very humble and lowlye,
bending and bowing evermore downe
warde to the earth, his eyes also styl-
lred vpon the ground, as though he
durst not, or were ashamed to looke vp
to Heauen, a man would haue taken
him to be a seconde Publican: For the
which his rare humilitie, his fellows
Monkes had him in so great reuerence
and adoration, that the roome of the
Abbot being voyde, they all condescen-
ded to chuse him to be theyr Abbot, who
being

Luk. 18:

being entreated and installed, and ha-
ving taken possession of the Abbey, the
keeper of the Abbey Gates being deliue-
red unto him, he beganne to take uppon
him like my Lorde Abbot, then he lookt
dull as he had not before, he would
scarcely knowe his olde followers, he
looked ouer his Shoulers as the Devil
lookt ouer Lincoln, the Parish Priest
inquire forgot that euer he was Pa-
rish Clarke. A friend of his seeing this
great and sodaine alteration in him,
and obseruing well the demeanour and
the manner of the man, comming vnto
him, chargeth him that he was greatly
altered, & that he was nothing the man
that he was before, he was promo-
ted to bee Abbot, *Quantum mutatur ab-
ilis*, for before ye were Abbot, sayth
hee, ye were verie humble, lowlye,
ye crauched, ye durst, ye hangde
downe your heade continually, and so
lowe that your nose almoste toucht the
ground my Lorde. But now (which
seemeth very strange to me and other
of your olde acquaintances) ye looke
after an other sort, of an other fashion,
bywarde to Heauen, you are altoge-
ther

But in the altitudes, in the cloudes.
Do sayest thou neuer manner youd wote
of the matter, for I will tell you fairly
his; before I was aboord in vnder I thought
howe my head continually as you say.
The reason was, I beared greatly, as
I was alwaies, even from my first com-
ing to the house, to anoe the keyes of
the llobey gates, & that I might be, I
went downe ward to the ground,
paying and prying for them in every
corner, and at the length as good happe
was I spied them, and got them too, as
yea knowe. ¹¹⁰ Having therefore found
that which I sought for, and being in
possession of my so long wished and de-
sired praye, and having now no cause
to lye downe as in times past, howe
soudre I not went up, and stood so,
when I maye see by audience. There
was *superbus datus*, a proude lorde, and
here was *Humilis datus* more, and so
on too. His new beliers had chaunged
his olde manners, and his face too, as it
doth many times in many men. It
should not be so, for *quanto sublimior es,*
et the more highly y thou art aduanti-
sed, the more so thou humble thy self in
at

at things. It is a great commendation
to a man alwayes to have a lyke and
constant countenance. Of Socrates the philosopher
it is sayd that ther were men found
of an *idem cultum eademque frons semper*
in the same countenance and face
alwayes the same: neither to much be-
wail and crie dolour at any time
of uncommodities, neither to much ele-
vation and lift up againe through joye
of good. A lustie and proud look is a
very uncomely thing. It was so to the pious
Dauid the saint of God, as it is
also to almighty God himselfe. For of
him it is sayd, that he will bring dolour
to his lookes off the people.

Non superbia in nobis fuit
I did not exercise my
selfe in great matters which were to his
praise. In those matters time being
the thirde thing wherby the pious
Dauid holde fast his humilitie, that is
his actions, his sayings. Some
of these great matters whiche he saith
that he did not exercise himselfe in, be-
cause they were to his praise, he thinketh
the kingdom of Israel it selfe to be
his.

11. 21. 22.

13. 1. 2.

11. 21. 22.

1002. 13

Luke 23.

understand, and that which he saith, I
did not exercise my selfe in such great
matters; for his meaning was, that he
did not desire (as he was muche fallen
and humbly charged by some) to as-
sume his selfe ambitiously to the
kingdome, beinge Saule his smaller
kingdome; because he knew well enough
that it was to great for him to weare,
to his also for him to aspyre unto. The
Prophete David as we knowe was
him according to Gods whole heart,
and in whom his soule had a speciall
delight, was knowe also that he was ele-
cted and chosen by almighty God to suc-
cede Saule in the kingdome; and by his
speciall appointment appointed King
over Israel by the Prophete Samuel, so
that the right of the kingdome was re-
turned unto him and in him, and
notwithstandinge such was his modestie
& humilitie, that he would not attempt
any thinge thereabout. Saule livinge be-
cause as he thought it was a thinge so
great, so great, and farrs to him as him
to deale withall. Suche was (I say) the
modestie and humilitie of this excellent
man the friende of God, to the blis-

com:

condemnation & confusion of all those,
whose whole studie and endment en-
more hath bene, and is at this day, to
interpret those which be in author-
ity, to make and compile other mens
sayings; to taxing the Scripture and
law, be out of all iustifications. Here
I purpose as yet far, there is a large
scope, and offered unto also,
which I might excuse long phrase
a pleasure, to speake of ambition, and
ambitious, I doe not meane that
the ambition that is to be found in
digne men which pibet and scamble
by Benefices, Prebendes, Vicarages, &c.
a share of the temporall due for
their offices and prefermentes in the
Church wealth, but I meane that which
hath to be ment in this place,
which is in the eyes and most change-
able of all other. Whereof I have
the bold and boldly to saye, that it is
never enough to be desired, con-
fessing the manifest and great mis-
chiefs which have comen thereby to
men, to earth, to Angels, to men,
and Kingdoms and common wealthes.

+ 40

1. 40

1. 40

1. 40

Iob. 4.

Eccl. 14.

Gen. 3.

**Ad zenum
& ferenum
Epistola**

to the whole world. First of all it troubled heauen, the state of the Angells, for it is sayd, that *In Angeli sunt regni*, hee founde witchcraft amongest his Angells, that was pride and ambition, for they did craue their throne, and woulde become lyke vnto the best, but the successe was therewith, for the Dragon fell & hee was comen to hell with him the therie part of the Barre. Afterward it troubled Paradise, & cast man head long out of Paradise. What will ye more? It hath euermore bene the plague of this earth, the comon calamitie of the world, the bene and destruction of al common wealth, for what Kingdome, Empire, or marche was there euer that was not ruyinated through ambition: Iustine Spartire speaking generally of ambition, and wishing all Christian men to be free from the same, hee sayth of an ambitious man, *Luxuriosus quoniam in modum est*. He that is suche an one, is a theefe. The ambitious man, specially this ambitious man whiche we nowe speake of, is a theefe in deede, yea he is more then a theefe, he is a homicide. *170*

he in his power he is a regicide, he is
Paria Parricide, the parasite of his
countrey, what is hee not that vile and
wretched, sayd he, he is a Theefe, and
despoyleth the Temple of God, which
is his owne soule, and gasseth almightie
God out of him, and from him, that
is the good spirit departeth out of him,
and the euill spirit the Deuill entereth
into him, and possesseth him, and surely
no wicked man be possessed (in my
opinion) it is this our ambitious man,
for his attempts and presumptions.
Non sunt humana, sed Diabolica, they be
not humane, they be *Diabolica*, Lucifer

Other by these great matters, which
the Prophet saith he did not exercise
himselfe in, because they were to his
shame, he vnderstand not the kingdom it
selfe, but rather the most weightie mat-
ters & affaires of the kingdom. For the
prophet Dauid, being brought vpin the
countrey vnder his father Isai, and ha-
ving spent most of his time in the felde,
amongst sheepe and cattell (so) as he
himselfe both testifie of himselfe, he was
taken from the sheepe folde, even when
he

1. Reg. 18

Psal. 7. 2.

he was following the Cives great with
young ones, to seeke Jacob his people and
himself his inheritance, that is, to be
Prince and Pastor over God his peo-
ple) and knowing him selfe to be altogether
other vnerpert and unskillfull of such
great affaires and businesse, & the same
farre to passe the reach and compass of
his witte and understanding, he durst
not presume before he was thing to oc-
cupie his head and tounge thereabout. but
sayd that he would not exercise himselfe
in suche greates matters, because they
were to high for him. A moste singular
testimonie, and argument of the Pro-
phets humilitie. But if this be suche an
argument of humilitie (as no doubt it
is) then may we bolde & truly say, that
humble men, especially of this kind and
sort, are very thin sowne here amongst
vs at this day. For who doth not know
this, that knoweth any thyng at all, our
Englishe people, those I meane which
do inhabite these partes of the realme,
and are of the meane & inferiour sort,
to be very generally, or for the moste
part, giuen to this kind of presumption

For who is there almoste, be he of neuer so
lowe and base condition, what artificer, pre-
sident, prentice, but he hath a common
wealth, a Church in his head, and nothing
in his mouth, but the gouernement of the
common wealth, and the gouernement of the
Church, specially the gouernement of the
Church. Is not this to exercise them selues
contrary to this our paterne in great mat-
ters, whiche are to be for them? Why are
we, or can there possible be in this worlde
any matters, of greater weyght and impor-
tance, and lesse parteyning to suche hande of
us, then the gouernement of the common
wealth, and of the Church? If there be, let
them be named. It can not be denied, (as I
saide) but that it is some presumption, or at
least a great ouersight, and suche a thing
as can not well stande with the due tie of a
good Christian, to intermeddle ouer buldy in
other mens callinges and matters, and suche
as haue very litle or nothing parteyne vnto vs.
The doctrine of the Apostle is, that euery 1. Cor. 7.
man shoulde abyde in the calling wherem he
is called, and that euery man shoulde doo his
owne busynesse, and that he whiche hath a
function & office, whether it be in the Church Roma. 12.
& God, or in the common wealth, shoulde at-
tend vpon that function and office. And to
these

Rom. 12.

these titles of Saint Paul, that saying both
accepte. *Spartan* *nactus* *est*, *hanc* *uolam*. *Quod*
hast an honest faction and trade in the com-
mon world, employ thy self wholly there
honest and pay, not on that is, to be busy
entirely occupied about other men's matters.
Hans exterior counted a foule and an vncom-
ly, and hath ben of all men greatly disre-
spected and contemned. In these many
synes and ages have greatly offended, be-
lieue more then here enshing it by at this
It euer that wyl sayng of Seneca
true, it is true now.

Seneca.

maxima pars alius agenda. *Quod* *est* *to*
A great part of man's life is spent away
bying euer, by bying itselfe bying
thing at all, but the greatest part thereof
bying other thynges, suche as no man can
reue him, nor are at all belonging vnto him.
Difficile est *bonis* *uiri* *hominem* *agere*. *It*
a hard matter now a dayes for one man
play only one man's part, for every man
these common players in playes & euer
playeth many partes, and such partes as
not so meete for his person and conueni-
that is, he exerciseth him selfe in matters
whiche are not only not pertainyng vnto
him, but also farre to great and to hie for him.

namely, the government of the common
wealth, and the government of the Church.
Remember the preacher in his booke doth
make mention of a certayne spirit which is
given to some to beare rule, whiche he expre-
sseth and termeth a principall spirit, by that
he here signifying (as I take it) that there
are but fewe, and those very choise and prin-
cipall men, whiche are indued with that prin-
cipall spirit of rule and government, and
that it is not every mans spirit, a spirit
common to many, or to all, especially those
whiche be of meane and lowe condition. Ge-
nerallius in his booke, speaking of this in-
feriour kind of men, as Plowmen, Husband-
men, Carpenters, Smithes, Woollen we-
avers, &c. of them, (be he they did so in his
time) that they did employ themselves whole-
ly both in mynde and hart about their worke
and businesse: and further, that they be so
necessarie in cities and common wealthes,
that without them cities, common wealthes
can not be inhabited, occupied, and maintey-
ned. But sayth he, these men come not in to
the congregation, they sit not upon iudge-
ment seates, they understande not the con-
tent of the lawe, they can not declare equite
and right, they can not fynde out darthe sen-
tences, &c. Meaning that this principall spi-

Eccle. 10.

Eccle. 38.

ingled a D
In an other
part, which
giving this
part of them
to a number
of others

Leontinus.

To dispute
questions of
divinitie, pro-
perly party-
neth to the
professours of
divinitie.

rite to rule and gouverne, is not commonly
bestowed upon suche, and that these matters
of state & gouvernement, are to great for them
to be comersant in, or to occupy them with
about, and in dede nothing as al partying
unto them. I trust I may be bolde to say that
much to this inferiour kynde of men, when
as much as this cometh unto hath ben
to far their betters in other matters, & wel ac-
cepted. It is wydden of our Leontinus a
Shop, that hearing Constantine þe Emperour
about to dispute many thynges partying
unto religion, sayd unto him, *apud te
Tacebis, et ipse parrus ad alia ordinabit
alia facis.* You are appoynted & ordeyned to
some thynges, & you are in hande with
As if he would say, Syr, you sit at the sterne
the gouvernement of the shipp of the common-
wealth is committed unto you, to you it be-
longeth to rule and gouverne us, and to keep
us al in good order: what shoulde you dis-
pute questions of religion, whiche ever
learned men in Scholes and Universities, &
els by Prelates and Bishops, and other
the Clergy, assembled in Synodes, Con-
cations, Counsellies, are to be disputed &
ded: I reade also a certayne answer, whiche
Durerus a famous paynter in Germany
made to Maximilian þe Emperour, to whiche
Charles

Charles the fyfth succeeded in the Emperour
Of whom, when as Maximilian the Empe-
rour was desirous to haue a certayne image
painted, to the intent that Durerus might
the better vnderstande his purpose and mea-
ning, did him selfe with a coale, so wel as his
drawing would serue him, proportionate the
image that he would haue paynted: but why-
ll he was in drawing, and doying his coale
whiche he drew withall by ostentynes
looked. Durerus the Paynter vnderstanding
the Emperours meaning, with a coale also
did delineate and proportionate the image by
him to be paynted, but in the drawing therof,
his coale brake not: which the Emperour ob-
seruyng: why, sayth he vnto Durerus, Howe
cometh it to passe, that my coale brake so
easie thy coale breaketh not? Oh (sayth Du-
erus) I woulde not haue your maiestie to
say so wel as I. As yf he would haue said,
Paintyng is the arte wherein I haue benne
brought vp from my yowth, and which I doe
professe: as the weightie matters and af-
faires of the Empire, and the gouernement
therof, is that wherein you haue benne trap-
ped up, & now presently occupied: and there-
fore, as it is not reason that I shoulde be as
skillfull as you in matters belonging to your
state and calling, that is of state and govern-

ment, so is it not meete that you, who haue
professed the arte of papirwryng, should be
cunning therein as I, who haue professed to
be in beede, aliud scriptum, aliud plotellum, and
so lyketwyle, aliud sceptrum, aliud penicillum,
the scepter is one thyng, the penell is an-
other. Some can handle the scepter that can
not styll of penell, and some can handle the
penell that can not styll of the scepter. And
therefore, *quam quisque norit artem, in ea se
exerceat*. Let every man exercise him selfe in
the arte he knoweth, and can styll of. Let
Maximilian the Emperour (as I am sure he
wyl) leaue the penell to Diuerus the Payn-
ter: and let Diuerus the Painter, as it be-
commeth him, leaue the scepter, the govern-
ment to Maximilian the Emperour. Which
as therefore so muche hath ben layde to these
myghtie Princes and Emperours, for be-
lying in these matters, not so properly partur-
ing into them, I trust I may be thus bolde
with men of far meaneer condition, to call them
home to their owne busynesse, & to aduise them
to employ them selues wholly about their
owne proper functions and trades, & not to
exercise and occupy themselves about things
noching at al pertaining unto them, especially
princes matters, of rule & gouernment, for
they are a great deale to gzeat and to blyss
them.

Some other mysters, when the prophet said
he did not exercise him selfe in great matters,
because they were to hygh for hym, do un-
derstande *abscondita, arcana dei & religionis*,
the secretes of God and of religion, such as al-
mightie God hath not revealed unto vs in his
word, because he woulde rather haue vs not
to knowe them, then to knowe them. There
was neuer in the worlde any false religion,
whereof as we knowe there hath ben ever
some great varietie amongst the heathen,
but it had proper secretes and mysteries be-
longyng therunto. *Lactantius* and *Clemens*
Alexandrinus, and other, do affirme, that as
the heathen had euery one of them their gods
and religion, so had they also certayne myste-
ries proper to theyr gods, and to theyr religi-
on, whiche it was not lawfull for any or very
fewe to knowe and vnderstande, nor to euil-
gate and utter if they knewe them: inso much
that they whiche were initiate and professed
of those religions, whether they were men or
women, (for they had of both sortes) at the
first dyd vowe and promise faythfull silence,
sila scilencia sacris, not to utter those thyngs
whiche perteyned to the holy thynges, and
were to be concealed and kept secrete. Saint
Augustine and other of the fathers, do make

Clemens ad gentes.
Lactantius,
lib. iij. cap.
xx. alibi.

mention

August. lib.
retract. cap.
lx.

mention of a certayne kynde of heretikes,
which hight Prystillianistes, who did straightly
require of those whom they did admit to be
of theyr societie and felowshipp, not to reueale
the secretes of the religion, the heresie, nor
if they were by othe or otherwyle enforced
thereunto: *Iura per iura, secretum prodere nullo*,
that is, Swear, and forswear to: for by no
meanes to let the secretes of the religion. I
can not tel howe the tyme passeth away, and
I woulde be loth to abuse this most honoura-
ble presence. Omittynge therefore that which
I was purposed furder & more fully to haue
sayde concerning this matter whiche I am
nowe in hande withal, thus muche to haue
briefely sayde, for the present may suffice, that
as al false religions whiche haue ben, or are
in the worlde at this day instituted by men or
by deuyls, had *arcana sua*, that is, certayne hid
and secrete thynges belonging vnto them:
even so lykewyle true religion instituted by
almightie God hym selfe, wanteth not *arcana*
sua, the hyd and secrete thynges thereof. For
howe many thynges are there parteynyng to
God, to Christe, to heauen, to hel, to angels,
to deuyls, to men, to election, to reprobation,
the ende of the worlde, the last day, the last
iudgement, &c. whiche are of great secrecie, &
whereabout for any man, whatsoeuer he be,

Auduit ar-
cana verba.

¶

Roma. ii.

Altitudo di-

nitia. ¶

2. Cor. ii.

to more more questions & disputations there
are occasioned by the word of God the scrip-
tures; it is rather prophane curiositie, then
pure Christianitie, and muche better it were
for hym by the example of the prophete Da-
uid in this place, not to exercise hym selfe in
this great matters, because they are to great
and to hygh for hym, and to be content to be
ignorant of those thynges, because almightie
God hath couered them & kept them secreete,
and that saith Tertullian is *curiosissimum* the sa-
fist. In deede it is the best, & the safest for eu-
ery one of vs, not to meddle muche with suche
great matters & secretes, or to enter to farre
into them. It is good (as one sayth) for a
man to warme his handes by the fyre, but it
is no wylsome for hym to put his handes in
to the fyre. It is good for vs to exercise our
senses in the wonderful workes of God, but
it is not good to be curious in many of his
workes: For suche curiositie prouoketh in-
dignation, wrath, and in the ende byngeth
plagues, vengeance. The histories do report
of that famous and renowned Romane cap-
tayne Pompei, that inuadynge the kyngdome
of Iurie, and preyaylyng, after that he had
besieged and taken the cite of Hierusalem,
marched into the temple, yea in sanctum san-
ctum, into the sanctuarie where the arke of
the

*Lib. de ani-
ma que de-
us texit.*

Ecclesi. 3.

Pompei.

2. Reg. 6.

the countenance, which place was formerly
separated from the rest of the temple, and
was paved, covered, and shadowed with the
wings of the Cherubims. A very great and
intolerable presumption, but he sped accom-
panying, for as it is observed, he never profane-
red after, but on it were long was layne in
battaille in conspectu templi. In a place from
whence the temple of Hierusalem might be
seene, whiche he so heathenryship had polluted
and profaned. A most terrible and dreadful
example, (as some learned do say, allegorying
it to the same purpose) to all those whiche
rashly and unadvisedly wold attempt to enter
into the secretes of GOD, of what kynde or
sorte fouer they be, and wold exercise them
selues in great matters whiche are to hygh
for them. There were euermore in the temple,
and are at this day certayne haire men, whose
whole delight and felicitie hath ben and is,
to moue & dispute certayne bayne, curious,
and unnecessary questions touchyng those
thinges which I named before, & other, but
chiefely touchyng almightie God hym self,
his counselles and doynge, both before the
worlde was made, and since. S. Augustine,
as I reade, had to do with suche a one, who
demanded of hym very busily & presumptu-
ously (as he thought, and as he did in poore)
howe

Aug. 11.

honor almighty GOD was occupied and
spent his time before the world was made:
If thou wylt needs knowe, sayth he, he pre-
pared then hell fyre for suche presumptuous
and blisse fooles as thou art.

I wyl passe over with silence for thyntie
like other thyngs to this treatie belonging, &
only remember unto you a very sharpe & wise
answere which a certayne Christian made
to Julian the Sophister, Julian the Empe-
rours companion and schoolemaster. This
Julian meeting on a time with a Christian,
sayd unto hym in great scorn & derision, and
very curiously whynt: O syrha my frende,
you are one of these newe brethren, I knowe
y well perenough, you holde I am sure of Christ
the Carpenters sonne: but because you haue
hym so ofte in your mouthes, and set so great
dore by hym, I pray you tel me one thyng,
what is the Carpenters sonne nowe occupi-
ed, what doth he, what doth he? What doth
he, sayth the Christian, I wyl tell thee what
the Carpenters sonne doth: he is even nowe
plyng the Carpenter, he is making a Coffin
for thy maister and scholler Julian the
Emperour, he shall haue a caste of his office
in it be long: and so it fel out in dede. For
not many dayes after, was Julian slayne, and
in a Coffin comeyed to Antioche, and there
entombed

entombed and buried. Here was curious
 tradition, scornfulnesse, and deriding scoone-
 ful curiositie, and spiteful to, neuer more com-
 mon then at this day. The worlde is full of
Libanians, and no manueyle, when as there be
 so many *Italian*s, that is, *apostates*, reuolters
 from religion, Godlesse *Archis*es; and so
 forth: but thanks be to God, there be al-
 wayes sincere and wyse *Christians* ynough
 in floare, to shap a curious and scornful *Li-
 banian*s answeres. By these answeres of
 these godly, wyse, and zelous *Christians*, we
 may understande what an intollerable pre-
 sumption it is, curiously to seache out the se-
 crets of God, which neyther are, nor can be of
 any understoode, beyng not by hym reuealed
 vnto vs in his worde, and that, as *Certullian*
 sayth, it is the safest to be ignorant of those
 things, because almighty God hath hid & co-
 uered them, which also we are taught by our
 prophete here in this *Psalme*, when he sayth
 that he did not exercise hym self in great mat-
 ters, which were to hygh for hym: As also in
 another place, Suche knowledge is to wonder-
 full and excellent for me, I can not attayne
 vnto it, but I refrayne my soule, and keepe it
 lowe, lyke as a chyld that is weaned from
 his mother &c. This verse is as it were a
 confirmation of that testimonie whiche he
 gaue

Psal. 139.

of him self in þ two verses which go be-
fore, that is, that he was not high minded, that
he had no proud looks, that he did not exal-
tise hym self in great matters, which were
as hygh for hym as of þis be true, that he
did humble his soule, and keepe it under, so
that no more pride and presumption was in
he soule in hym then in a young infant,
a suckling, a newbe bothe or weaned chyld,
(which are of al other most pure and cleane
in this behalfe, and bothe of al kinde of mynde
and arrogancie) there is no doubt but that he
was, as he sayth, most free from a hygh
mynde, proud looks, &c. I coulde here en-
ter into diuers discourses by occasion of this
similitude, but because the tyme as I feare
be very farre spent, I wyl omit them, and on-
ly speake a word or two of the last verse, and
so commend you to God. *Amos 6:1*
Speret Israel in domino &c. Let Israel trust
in the Lorde, from this tyme forth for
evermore. In this last verse, is the second
and last parte & member of this psalme contei-
ned, and it is the exhortation of the prophete
to all the people of Israel, by his example to
become humble and lowly in al respects, in-
wardly in hart and mynde, and outwardly in
looks, in countenances, in actions, dealings,
comming them selves wholly, as he him selfe
did,

in almightie GOD, not doubting but
that he would at tyme convenient, deliuer
them from the tyrannie of Soud, and al other
theyr enemies whiche were about hym, and
also to increase and aduance them, as should
be most merite and conuenient for them.
I sayght here (the text necessarily occa-
sioning it) speake many thynges touchyng the
authoritie of princes, the due tie & obedience
of subiectes towarde them, and touchyng di-
uers other matters, but because the tyme wold
not serue thereunto. I wyll only put you in
remembrance of one only lesson which we are taught
by this velle, whiche is this, that it is muche
better for vs to ~~aspire~~ ^{aspire} to truste in
almightie God, then to aspire, for in aspiring
there be many inconueniencies, hynderances,
many failes, for there are many stumbling
blocks in the way. But whan we hold of hope
in faith and life, it wyll neuer deceiue vs, for
trust in the Lorde, and he wyll bring it to
pass, and they that trusted in hym, were ne-
uer confounded. I wyll here make an ende,
only beseechyng almightie God, humbly and
instantly with the prophete Dauid, that it
would please hym to defende vs from pe-
sionious sinners, that we be not hygh ex-
alted, that we haue no proude lookes, that we
doe not exercise our selues in greute matters
whiche

Isa. 6.

Psal. 36

Psal. 19

whiche are to hygh for vs, but rather refrayne
and keepe vnder our soules, euen lyke newly
borne or weaned chyldren. And last of al, that
we do not seeke immoderately & ambitiously
to aspire and aduaunce our selues, but con-
trariwyse, as the prophete dyd, repose
our selues as it is meete, wholly and on-
ly in almyghtie GOD, and then there is no
doubt but that he wyl so aduaunce vs here in
this world at tyme conuenient, as shalbe best
for our commoditie and his owne glory, and
in the ende he wyl exalt vs to lyfe euerlasting
in his eternall kyngdome in the worlde to
come, the whiche almyghtie God the father
graunt vnto vs all, through his sonne our
Lorde and sauiour Iesus Christe, to whom
with the holy ghozt, three persons, and one
euerlasting GOD, be al honour
and glory, worlde with-
out ende.

FINIS.